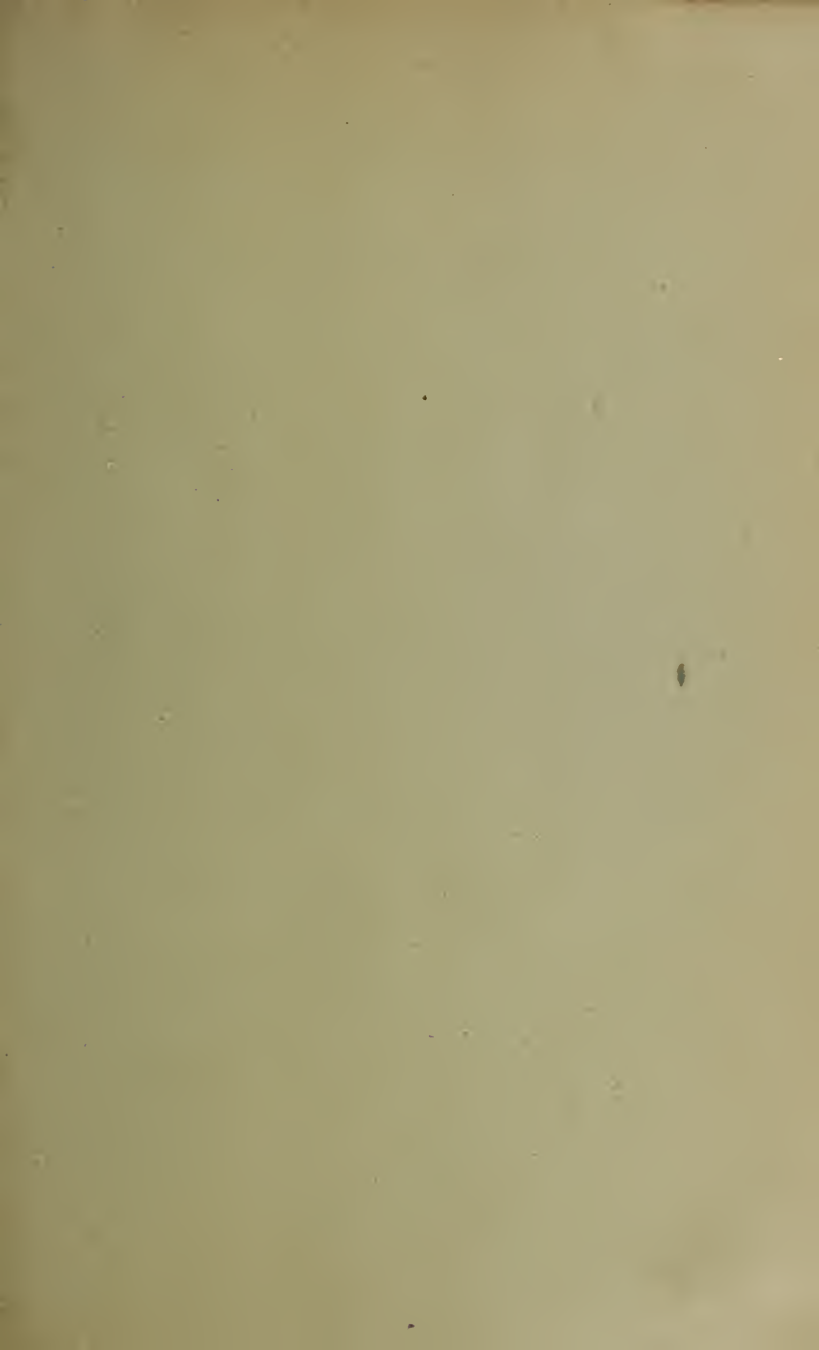




Division 1

Section 7

Year 1874





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THE  
MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America  
FOR HEATHEN LANDS.

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VOL. 10.

JULY, 1879.

No. 4.

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OUR work in Cyprus seems to open with so much of promise that we commend its interests to our friends. We ask that some of the various necessities mentioned by our faithful Missionaries may be freely given by those who desire to unite with us in putting the school on a broad and strong foundation.

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FOREIGN DEPARTMENT.

**INDIA—Calcutta.**

*Letter from Miss Hook.*

*(Com. by Germantown Aux. to Phil. Br.)*

DAILY INTERESTS.

Many of the native teachers have been away visiting their friends in the country, and have returned much refreshed. It is a pleasure to see the heartiness with which all return, and manifest renewed love for the work. I often think the separation of teacher and pupil has a good effect, the pleasure of meeting giving a fresh impulse to study. The Bengali women are affectionate, and become much attached to the lady who brightens the solitude and leads the heart to better thoughts,

and when she returns after a few weeks' absence, it is an occasion of rejoicing, and the teacher's words make a deeper impression. In Miss Coles' school one little girl sat so intently looking at her that the other children laughed and said, "How happy she is now; she has been longing for the Mem to return."

We have variety in our work, and seldom lack excitement of some sort. We had one school of eighty children, which was held in two rooms of a large heathen house. The wife of the owner, together with one of our Christian teachers, taught them under Miss Hatchell's supervision. Suddenly it turned out that the master of the house, an intemperate man, demanded of his wife all the pittance she received for teaching, and on her refusing to give it, he gave her a beating, and then came to us to say that he had allowed her to teach, hoping it might improve her character, but finding that it did not, she should teach no longer. Not content with that, he took possession of the school, sent word to the parents of the children that he intended converting it into a native school, and will teach the children.

In the January number of the LINK our readers will remember that Mrs. Page mentions the Pundit of the fourth class, who was once a heathen, but became a Christian. He was a very promising young man, and had married one of our orphans, Mary Richardson. You will grieve with us when you hear that he has died. \* \* I have never seen so much affection between a native couple. A little boy had come to delight their hearts, and soon after, Mary was taken sick with fever, and went to the hospital. Her husband was devoted to her, and as soon as his class was finished, would go to her, remaining as long as was permitted. A few days ago he became ill with malarial fever, and soon passed away. Poor Mary has recovered, and has returned to the "Foundling," which has again become a sheltering fold for her and the child. Our girls are glad to return there, if misfortune deprives them of the homes they have made for themselves. From there they can assist us in teaching in the zenanas. \* \* Notwithstand-



ing my sorrow for poor Mary, I feel a sense of thankfulness that her husband so lately a heathen, has run his short Christian course with joy, and is taken from the snares that must beset him here to the heaven of safety. One bright Christian example to win others to follow.

Not long since I accompanied one of our missionaries to her school, where I found over forty bright little girls had made good progress in their studies, were clean and orderly and gave very intelligent answers to the Scripture lessons. \* \*

#### HELP FROM GOVERNMENT.

The work at Rajpore is growing and improving. Since our new mode of working, five new schools have been opened, and there are now three hundred and twenty children in school, and many of them are married. \* \* I wrote to the Secretary of the Government of Bengal, asking for a piece of land on which to build a small house. In two weeks I received an answer that we could have the land, and we chose a piece large enough for the Babu's house and a school house at any time we require one. After the papers are duly drawn up, I must go again and put a stick in it, and then it will be secured to the Mission. \* \* We are anxious to build this house without using home funds, and some of our ladies have collected 150 rupees for it. On that, as soon as the land is secured, we will commence to build, with strong faith that the rest will be forthcoming. \* \* A short time ago a young man accosted the Babu, asking to be baptized. The two came to us, and after some conversation we put him under instruction. He is a Brahmin about twenty-two years of age, and when a boy attended a Mission school. He has written to his father, who lives at some distance, of his desire to become a Christian, who came with friends to see him, using every persuasion to turn him from his purpose. While they were conversing with him, they led him out of the compound, and when in the street laid hold of him to drag him away. One of our native teachers on returning from her work saw them, and gave the alarm, when he was rescued. We trust that he may have grace given

him to hold firmly to his purpose. We are praying that he may be another soul rescued from among this heathen people.

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*Letters from MISS MARSTON.*

SIGNS OF THE TIMES.

These Extracts from Rev. Mr. Vaughn's book *Dissolving Agencies*, I thought would be interesting to the readers of the LINK, whom perhaps the volume might never reach :

"A peculiar and suggestive phenomenon again and again greets the eye of an Indian traveller. He beholds a mass of vegetation growing out of the roof of an ancient temple. Besides grass and tangled weeds, he may sometimes see trees of considerable size thriving in that strange locality, with nothing as it seems but the stones to subsist upon. How came these trees there? The answer is simple enough : a breath of wind, or a little bird, has at some time deposited a living seed on the dome of the idol-shrine ; the accumulated dust of centuries in the many crevices of the roof, has given it a home, the silent dews or the pouring rains, together with the vital rays of the sun have caused it to germinate. By-and-by a sprout appears, the roots insinuate themselves into the interstices of the masonry ; at length the priests discern the growing mischief and try to remedy it, *but it is too late* ; they cut down the plant level with the stone, but the roots are still there and in a few weeks it reappears. For a long time no serious damage ensues, the tree flourishes and the temple remains intact ; but it is only a question of time. The lifeless temple must yield to the living tree. Ominous rents and fissures appear in the walls, by-and-by the rents become gaping wounds ; piece by piece the old shrine crumbles to the ground, and at length, nought but a majestic tree marks the spot where it once stood." The temple is Hinduism, what is the tree? We might interpret it as Christianity, but Mr. Vaughn applies it to *Western civilization* generally, to those influences of Western literature and science, Western engineering, Western social usages and Western sanitary improvements, which are subtilely, steadily and surely destroying the fabric of Hindu religion.



Of the power of these Western influences, Mr. Vaughn gives some striking examples. First he mentions the railway. "Twenty-two, (now twenty-five) years ago the first railway was opened. The projectors thought only of their dividends; they had no quarrel with caste; but caste had a quarrel with the railway. Caste forbade a Brahmin to sit on the same seat with a Sudra or a Mussulman. The Brahmin protested that he could never use the railway; but Brahmins are mortals, and like ordinary mortals, they understand what suits their convenience. They found that by using the railway they could do a journey in a day, which by using their legs would occupy them a month, and the temptation was strong. Accordingly one or two Brahmins stepped into a railway carriage, devoutly hoping no one else would presume to get in; but railway guards were no respecters of caste, the Brahmins soon found themselves shoulder to shoulder with low castes, and out castes, and hated Mohammedans. It was a terrible ordeal, but the Brahmin now endures the indignity with delightful equanimity. But it has been a great blow to the caste system.

"Again the ancient law of caste forbids a Brahmin to undertake secular work. He must devote his whole time to ritual observances, and use in their performance only the Sanscrit language, and he must live upon the voluntary offerings of the people. But English rule has opened lucrative offices to the educated classes, and this temptation too, the Brahmin cannot resist. The Government never meant to interfere with caste, but caste has had to give way. Thousands of intelligent young Brahmins have deserted Sanscrit for English, and taken official situations under their Christian rulers.

"Again caste forbids Hindus to take medicine as well as food from the unclean hands of a stranger, nor does it allow anatomical studies; and when a medical college was started in Calcutta, a howl of execration announced the idea of Hindu youths dissecting a dead body. But when experience showed that English doctors could cure where native doctors were helpless, the Hindus began at first secretly to seek medical advice from the foreigners; and now there are scores of native

surgeons and physicians efficiently trained under English eyes, practicing among their countrymen.

“The next case is still more significant. Only seven years ago the authorities of Calcutta determined to bring pure water into the city, to replace the foul water of the river and tanks. It was to be brought sixteen miles in pipes which would be laid down in the streets, so that all might draw water from them. But the Brahmins said, “As all other castes have access to the same pipes, we, to avoid contamination, must stand aloof.” But pure water conquered. It was soon seen to be good for the people’s health, and the Brahmins met in solemn council to decide what was to be done. They at last found some texts in the old masters which satisfied their scruples. One was—impure objects become pure by paying the value of them; which enabled them to argue thus: If we pay the water rate, to us the water will be pure, and, that was an argument to satisfy the authorities as well as the Brahmins. But the most powerful of all these “dissolving agencies” has been education. Indian science is inextricably bound up with Indian religion. The consistent Hindu must believe, for example, that the earth is not a globe, but a flat plain; that it rests on the head of a huge serpent which is poised on the back of an elephant, which stands on a prodigious tortoise, which rests upon — but there science stops! When the British government opened schools for high and low, the intention was to be absolutely neutral as regards religion; no rules of caste were to be broken; the Bible was to be strictly excluded! But they could not help teaching science, and in teaching true science, they were refuting false science, which was in reality an attack upon the Hindu religion. The consequence is that multitudes of natives, while they still observe the external rites of their system, have lost all faith in it. So keenly do the more ordinary Hindus feel the force of all these “dissolving agencies,” that a few years ago they established a society called the “Defense of the Eternal religion.” It was inaugurated with a great flourish of trumpets, and the Hindus were appealed to, earnestly to rally round its

standard. It has now been dissolved. The process figured in the parable with which this chapter opened, is being worked out before our eyes. The seeds of truth, not only of religious truth, but of scientific, philosophic, historic and social truth have fallen upon the roof of the old system. They have been germinating, the trees have been growing, the fabric of falsehood and error has been yielding; huge rents and fissures tell of a coming crash. Hinduism is doomed, its fall may not be at hand, but its days are numbered, and already with the eye of faith, we behold the glorious tree of truth, rearing its victorious head over the idol fanes of India, while her emancipated sons gladly shelter under its branches."

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*Letter from MISS CADDY.*

## BLESSINGS GRANTED.

Dr. Thoburn an American Methodist Missionary, who has had such marked success among the English speaking people of Calcutta, was led to turn his attention to the nominal Christians among the Bengalis, those, whose lives have been such a hindrance to the cause of Christ.

Revival services were held morning and evening during the first week of the Poojah holidays, and the story of the Cross came with new power to the hearts of many professing the name of Christ. Many were converted, among them several of our teachers. One in particular seemed so filled with the spirit, that she went forward night after night quite forgetful of self, to work among the seekers and in this she was singularly blessed. She lives in the Home and I have watched her and been pleased to notice the change in her. What a blessing she will be to her countrywomen as she goes in and among them. May we not regard this as an answer to prayer? Miss Hook wrote to friends in America asking special prayers for our native teachers. She has heard in reply that they have been borne before God in prayer. It was probably the very time this work of grace was going on in their midst, that they were being thus

remembered. An interesting feature of these meetings was the presence of fourteen men who had come as representatives of several valleys in Southern Bengal, they were mostly old men, farmers and fishermen by occupation. They were nominally Christians, chiefly Roman Catholics. For six months previously they had been coming to beg Dr. Thoburn to preach among them. He invited them to attend the meetings in Calcutta, as he had no desire to interfere with other missions. Yet he could not altogether refuse to preach Christ where they seemed so desirous for the truth. Almost all these men were sent home converted. They had never understood the Gospel before, they said. It was most touching to see them leaning forward straining to catch every word. They went home with peace in their hearts, and the shining reflection of it in their countenances. Since their return to their homes they have been preaching Christ, not only with their lips, but in their lives. The heathen about them say "now we are willing to listen to you, your lives are changed, formerly you were as bad as we were."

An old man, a heathen, with two of his grown-up sons and a daughter-in-law, profess conversion and desire to be baptized. Dr. Thoburn wished them to come up here and be baptized, but the old father came to say that he would prefer the ceremony performed in their village, as he wished to witness publicly for Christ among his neighbors. He came to see us with one of the men who had been so blessed at the meetings. He said that the changed lives of the men who had been here had impressed them very forcibly. Formerly they were in no respect superior to the worst of their heathen neighbors, now their lives were so different the heathen could listen to them. Some Roman Catholic neighbors on hearing that this old man and his family were interested in Christianity came to see him, and tried to get him to join them. "No," said the old man, "you are no better than we are, I have no desire to step out of one darkness into another. I want to step into the light."

**INDIA—Allahabad.***Letter from MISS LATHROP.**(Communicated by Philadelphia Branch.)***A FAMILY RESIDENCE.**

To give you an idea how many of these people live, I will tell you of a place I was in yesterday. The husband of the woman I visited is a fine looking man, well educated in English and in the vernacular, and when he goes out to his work in his white garments, looks as neat and clean as possible. The building has a long, low, thatched roof, is a barrack-like looking place, built of bamboos tied together, and plastered outside with mud. Over the door a mat projected, supported by a couple of bamboos stuck in the earth. This was the verandah, and as the door, above which it was placed, furnished all the light and air to this one living and sleeping room, I sat down under its shade. The woman offered me her only chair, a rough specimen, and she drew her bed out of the room and sat down upon that. These beds are curiosities in their way. They are made of rough sticks with holes in them to insert the side and end pieces, which are often so crooked that the bed is far from maintaining a level appearance. Over the end and side pieces is woven a small rope or hemp twine. One thing about them is, they are very light and easily transported. They use them to sit upon as well as to sleep on, to spread their sweetmeats and peppers on, to dry in the sun, and when they change their residence they use them to pile their little furniture on and transport it on the heads of Coolies. The last use one is put to is to carry its owner upon, to the place of burning. Whenever used for conveying a dead body, it is no more taken home but destroyed.

To return to the place I was telling you of. I sat facing the door, and as my pupil was reading, I could not help glancing into the dark place and contrasting it with our light, comfortable homes. There was no floor, nothing but the



damp, cold earth, and no furniture except a few boxes and some brass cooking and eating vessels and plates. Separated from her room by a very thin bamboo and mud partition, was the stable where a horse was kept, and beyond that a cow. Both these places looked preferable to her own room, as they were quite open in the front, and could get the air and light. This is the way *very many* of those we teach live. Even when their means admit of a better house, they have no idea of what we call the comforts of life.

In some instances where the women would gladly have things different, they are not permitted. I have in my mind now the case of a widow who has money. Her house is very good, and one day when I was sitting teaching her in her own poorly furnished little room, I asked her why it was so, when she might have it differently arranged? She replied, "You know I am a widow, and so, if I should have a good room, well furnished, all my people would abuse me and say I had killed my husband, and was now using his money for my comfort." The bondage of woman in this land is complete. Not only is she bound to her husband as long as he lives, but much more after he is dead. Her hard service only ends with her life.

I sometimes feel discouraged when I see the slight impression our teaching makes upon these women, and I recollect once, saying so to the wife of a Missionary who had been many years in this country. I said, "Always seed sowing and never harvest." She said in reply; "If you had been here all these past thirty years and could look back to the time when into none of these homes could we enter, you would appreciate the privilege you now enjoy of going into them, and wait in patience for the harvest." The Hindus are the most conservative people in the world, afraid of every change and being so, one ceases to wonder that they cling to their old superstitions so timorously. We are thankful there is a native church in this land, and that here and there the people are slowly coming into it. I hope the day may come when we shall see such an ingathering as has taken



place the past year among the Telegoos of South India. We are asking continually that God may manifest Himself here, and His ear is not heavy that He cannot hear, nor His hand shortened that it cannot save. In this is our hope and trust. Out of the 200 families to whom we have access and from among the children daily attending our Mission schools, we certainly expect Him to find a soul to serve Him. One evening we had a family of Christian Bengalis to dinner, and have numbered them among our friends here. The Babu has had charge of the Bible and Tract Depot, but now he has had a call to become the pastor of one of the few self-sustaining native churches in India, and he feels it his duty to go, although on a much less salary than he has had here. He is a noble example of what Christianity does for the people of this country. He is a good preacher in English, and among his own people an earnest and successful worker.

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*Letter from MISS JONES.*

*(Communicated by Philadelphia Branch.)*

A BRAHMIN'S SERVICE.

One day while waiting for the carriage, I was sitting in the verandah, of a native house reading. An old man came into the verandah with a brass vessel of water, and began to wash a spot two or three feet square on the floor, quite close to where I was sitting. I recognized him at once to be a Brahmin by the string he wore about his body, and wondered what he intended doing. He went away, but soon returned, bringing a red bundle with him and some different kinds of flowers and leaves. I then knew that he was preparing to perform his daily "poojah." I was surprised at his coming so close to me, and proceeding with his preparations, ignoring my presence altogether. I remained seated, determined not to move unless requested. He spread a piece of cloth down along side the spot just cleansed, and seating himself upon it began to wash and sort the flowers. He took some long grass from among

them and tied it in two loops, and then twisted several pieces together. He then untied his bundle, and took out several little brass vessels and a flat stone, and lastly a piece of sandal wood. He poured water upon the stone, and by rubbing the sandal wood on it, made a thick mixture like paint. This he put in one of the small vessels. After everything was washed and ready, he went to a well close by, bathed, and returned bringing another vessel of water with him.

After stepping upon the verandah he washed his feet and mouth, and then began his worship. He crossed himself on the forehead and breast, then placed the loops of grass on his finger, took the twist of grass in his hand, and with a small copper spoon began to dip the water out of the vessel and pour it over the grass, repeating the names of the different gods and many other things that I could not understand. He then opened one of the little vessels, and there were two little stones, a white and a black one. These, with an image attached to a little bell, comprised his gods.

After arranging them he took up the bell and rang it violently, calling the names of the gods. He then proceeded to offer rice and flowers by placing them on top of the stones, and the image on the bell, and pouring water over them, at the same time repeating his prayers in a monotonous way, so common to the natives. After bowing down to the images, he ate some of the leaves he had offered to the idols, and drank some of the water. He then finished by taking the paint made of sandal wood, and after putting a little of it on each of his stone gods, and on the image attached to the bell, he took a small hand-mirror from the bundle and painted several curious marks upon his face, head, breast and arms, all the while rehearsing his prayers. I arose to go, and he stopped his concluding prayer long enough to bid me adieu, and to say that the Christians were very good people.

#### ENTERTAINING PILGRIMS.

At the annual festival, called a Mela, held here, the majority

of the pilgrims travel on foot, and the more hardships they endure during their pilgrimage, the more meritorious is the act. Great is the suffering from heat and exposure, and many die of hunger and disease. The natives here take many of these pilgrims into their houses, and permit them to remain during the month. Some of those I met in one of my zenanas. The party was composed of three old women, and another comparatively young, but all widows. They were preparing to go to bathe. I asked them why they were saying the water had no power to save them. One old woman said, "You are young, well and strong, and have no sorrow. But I am old and sick, and have lost my husband and children, and have no one in the world. I go and bathe in the holy waters of the Ganges to get comfort, to be made well, and to have my sins washed away." These poor women spend the month in fasting, eating no meat and very little rice. They bathe daily, and perform their poojah. At the end of the month they have their heads shaved and return home.

#### WORSHIPPERS FROM AFAR.

A few days ago I visited with some friends an underground Hindu temple. A Hindu priest, with light in hand, led the way through the narrow dark passage. Hindu idols lined the walls on either side. As we entered the interior, which was a large excavated room, we passed three or four peculiar looking women. On asking who they were, we were told that they were pilgrims, and had come a great distance to worship in this particular temple. While there we saw them conducted by a priest from one idol to another, when they would prostrate themselves before them and offer various gifts to each, of rice, flowers and money. We noticed that as soon as they placed money before the idols, the priests took it up. Our hearts were made sad at the sight, and we longed to show them the true and living way by which they might obtain life and peace.

**CHINA—Peking.***Letter from MISS COLBURN.*

## FIRST FRUITS.

March 14. You will be grieved to hear of the death of one of our pupils. She was one of the number from Shantung, and had been two years in the school. Although a delicate child, and suffering from occasional attacks of disease, yet she was not considered in immediate danger. She died suddenly on the morning of the 10th. This is the first time death has entered our courts, and it is a new and sorrowful experience. Though only eleven years of age, she had given her heart to Jesus, and has left a bright example in her brief Christian life. She was the youngest who was baptized in November last. As a scholar she was intelligent beyond her years, and perfect in all her recitations. Her death is a bitter disappointment to us, for we trusted that she was preparing for a life of usefulness, but she was ripening for heaven. The Good Shepherd has taken the choicest lamb from the flock. Dr. Blodget and our helper Jung conducted the funeral services here, whence she was borne to the grave.

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MISS PAYSON writes: To the mind of Confucius, and a very narrow mind he seems to have had, in many respects, a scrupulous observance of the regulations set down in his *Li Ki*, comprised the whole duty of man. "How great," he exclaims, "is the path proper to the sage! All complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanor."

The literary man in China, most eminent for his scholarship, is that one who can repeat most glibly the largest number of pages from the ancient classics; he may be as ignorant as the veriest dullard of the geography and history of the world, and of the simplest facts connected with the natural sciences, yet, in the eyes of his countrymen, such ignorance is rather to his credit than otherwise, since for a Chinese scholar to aspire after any knowledge which the ancients did not discourse upon is considered worse than folly. It is rank heresy.

**JAPAN—Yokohama.***Letter from MRS. PIERSON.*

## THE PRESENCE OF THE SPIRIT.

The progress of the Christian women in our field of labor fills our hearts with gratitude and joy. The little germs of faith and love, implanted in their souls by the Divine Spirit, have expanded into fair sweet blossoms, whose ripened fruits shall crown the glorious harvest. We commenced holding meetings with them nearly two years ago, which have been greatly blessed, not only to them, but to those who are feeling after God, if haply they may find Him. The Christian women at first were very reticent, rarely expressing their feelings, or alluding to their heart experiences. There were only two, and they members of our own household, who essayed to give a voice to prayer in our little assemblies. But recently a delightful change has been effected. The use of a leaflet, issued by our society, has been greatly blessed to their souls. The title of the precious messenger was "What is in thine Hand?" Its perusal thrilled me, as the appeal of a consecrated soul to other souls, and excited the desire to transcribe it upon the hearts of the dear Christian women of Yokohama. Having carefully prepared it for the following meeting, and with prayers for happy results, I doubted not the gracious answer. A large audience gathered at the appointed time and place, some with desire for a nearer walk with God, and others to see the light, to know the way. They felt the power of those words. A new inspiration to work for Jesus was kindled within their souls. After my return home, they still lingered in the place of prayer, consulting upon some method of action for the extension of Christ's Kingdom and the benefit of his little flock in this land. It was decided to have a meeting at Kanagawa, one of the most difficult fields of labor in this vicinity. The following Friday was appointed for the fulfilment of their purpose, and an invitation was extended to me to preside upon the occasion. The day was beautiful, all things were pro-



pitious, and I left home at an early afternoon hour, the ride to Kanagawa being long and disagreeable. Arriving at my destination, I found a large company assembled, consisting of Christian women from Yokohama and unbelievers of Kanagawa, who had been gathered in by the efforts of the former. It was a solemn and impressive occasion. The Holy Spirit was surely present with His benign and gracious influences. When I had done speaking, a Christian woman said with trembling voice, "I want to speak for Jesus. I want to invite all to love the Saviour. Will you not all come to Him as I have done, and receive eternal life?" Another woman followed with a few remarks, expressive of love for the Master, and desire that souls might be brought to Him. Then a third spoke very timidly, making a few practical remarks upon the parable of the laborers, who were hired to work in the Master's vineyard. She concluded by inviting all to come and work in the vineyard; the command was explicit, and the reward would be surely given. I could not restrain my tears at these manifestations of the Spirit's work in those hearts. I returned to my home, praising God, that even a little staff, though in a shepherd's hand, might become greater than the sceptre of a king, through the blessing of the Omnipotent Father. The heaven is still at work. At a more recent meeting another Christian woman was filled with the same earnest desire to show her love for Christ, and remained after the audience had departed, to open her heart to me. She confessed her weakness and inability to do any good thing, or even to raise her voice aloud in prayer to God. "But," she continued, "when I am alone, I can tell the Saviour all without hesitation or embarrassment." I assured her that a few words spoken from the heart, with God's blessing, would be prolific of great results. And is not the Scripture constantly verified that says, "God hath chosen the weak things to confound the mighty?"

#### GROWING WORK.

If you could come and hear the girls recite *William's Evidences of Christianity*, examine them in the Bible, hear their



mathematical explanations, see their perfect grammatical diagrams, their history, physiology, etc., you would be filled with praise and rejoicing. In these happy times I feel more my need of heavenly wisdom, inspiration and guidance than ever before. And the Master is very good, for He answers my petitions not according to my merits, but His own loving kindness.

Three of our young girls about fifteen years of age, came to my room for a little talk about Jesus and their own heart-life. They said they have loved the Saviour for many months and wished to confess their faith and to become members of His church. Their names are Sato, Emmy and Jenny, the two latter having been named by friends in America. Jenny's sisters and father are Christians, her own mother died in Jenny's early childhood, and she has now a stepmother. She is a very good scholar and has been in the Home several years. Emmy is quite a genius, her principal gift being an exquisitely sweet and musical voice. She is innocently mirthful, but studious and tractable. Sato, whose name means sugar, is an interesting young girl. The morning has dawned upon their young hearts in the sweet experience of sins forgiven and the Saviour's love.

At our last meeting we decided that we would speak, during this week, only of Jesus' love, its power to change and beautify the heart, to console every sorrow and to save with a present and eternal salvation. With earnest entreaty that the Lord may fill us with His precious love, that we may reveal its power to others, we go forth striving to win souls with the sweet old story of the Cross ever new and ever beautiful.

The other day a poor old woman in a neighboring settlement sent me word that she was sick and wished to see me. At the earliest opportunity, I visited her desolate, dreary abode. The house contained two rooms, both scarcely larger than a closet. In a corner, upon the dirty, cold matting which covered the floor, lay the poor creature, sick and suffering. The withered face marked with many hard lines, the compressed lips and furrowed brow, told their story of heart weariness and misery. Her daughter soon came in, and sitting on the floor, I told them of Him who in all this weary world had no place to lay

His head ; who was scourged, mocked and crucified, that earth's forsaken, poor and helpless ones might obtain forgiveness for their sins, rest in His love, and a home where sorrow never comes. I think the woman's heart was stirred within her. After a short prayer, I returned to my room and gathering up a few things, sent them, hoping to make her more comfortable.

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*Letters from MISS FLETCHER.*

FUNERAL CEREMONIES.

A day or two ago, as I was coming up the Bluff from the city, I passed a temple, in front of which a crowd was collecting, and stepping into the little court I found a funeral service going on. Just at the door, the coffin was placed on poles about a foot and a-half from the floor. It was a box some two feet high by a foot and a-half wide, covered with white paper, fringed round the bottom and at the edge of the conical lid, which was placed on the top. In this box the body is put in a sitting posture, with the knees against the chin. In front of the coffin was a sort of altar, papered with white, and bearing lit candles, incense burners and offerings of some kind. On the mats of the floor a little way off, sat some men and boys, mourners probably, though they were more interested in us than in what was going on. A small railing separated them from two priests, who sat likewise on the mats facing the big altar, singing the prayers, for the tone of voice indicates an attempt to charm the ear of the poor deaf god. On the raised dais of the altar, a little to the right, sat the high priest in a richly embroidered gown, chanting also and now and then striking on a small drum, or something like one, which was in front of him. On the altar were images, gayly painted lanterns, candles burning, and incense sending its smoke up among them. I saw no one who could tell the meaning of the ceremonies, and could only give my heartfelt pity to the departed spirit, and those he leaves behind, that they knew nothing of Him, who says those

wonderfully beautiful words : "I am the Resurrection and the Life."

#### CURIOUS CUSTOMS.

It seems to me as I pass through the streets, that every third person is a victim to some disease of the eyes, which either creates total blindness, or leaves one of the eyes a sightless deformity. The prevalence of this disease is attributed to various causes by physicians, one of which is the early exposure of infants to outside air and the trying sunlight. I have seen babies of a few weeks old, to say the most, strapped to the back and carried with their helpless little faces thrown upwards to a dazzling light from above. It is not the want of care on the mother's part, but a want of consideration and comfort.

\* \* \* It is said that there are more children in Japan than anywhere else. The parents do not believe in the hot house system, and every child in the family, from the three weeks' old baby is reared in the open air. At home, the quarters are not as warm as those our animals often have in cold regions in America. It can be stinging cold here, and as you pass the houses wide open, there is only a small box with a few ashes and a little glowing charcoal in it for the families to warm by. The question comes what do they find to do out of doors? Ever since New Year's day, the air has been dotted thickly with the most curious objects, sometimes looking like enormous birds with yards of tail, sometimes like a dwarfed man or boy hideously red or yellow, swinging about in a most desperate manner. Lines of strings, the ends of which cannot be seen, intersect each other at all sorts of angles, and on the streets you must look out for the small boy who is too intently kite gazing to see anything below that. Not only do boys become engrossed, but in the height of the season, men and women catch the enthusiasm. I once saw two women flying a kite from a house top.

**CYPRUS—Larnaca.***Letters from* MRS. FLUHART.

## BRIGHT SURROUNDINGS.

Our new home continues to be very pleasant. The view in front embraces Scala or New Larnaca, with the harbor, if such it may be called, beyond. The space of about half a mile between here and there is now green, and the few scattered white-washed wooden huts of the soldiers lend a striking contrast to the mud houses of Old Larnaca on our left and those of New Larnaca in the distance. This too, is the eastern side, and you can fancy the beauty of the scene at sunrise, as the streams of light come flashing over the waves, tinging them with rainbow hues, lighting up the roofs of the houses and transforming into diamonds the dew-drops on the grass. The market men who at this hour are on their way to purchase the day's provisions add not a little interest to the scene. Arabs, Turks, Greeks are in their various costumes, while some have adopted the Frank dress. The variety of taste in the selection of their baskets is one striking feature. The view back of us is also lovely, consisting of a plain, villages and mountains, and forming a pleasing contrast to that in front. There is a quaint little balcony at the back of the house from which we expect to enjoy the sunset. In our immediate vicinity are small houses whose inmates are poor, but whose souls are precious, and I sincerely trust that we may be the means of benefiting them. My numerous household and school duties have not permitted me to form the acquaintance of all yet, but those I do know are ignorant and poor. We have also neighbors of a better class who have received us kindly, and we may be mutual helps. But few of the houses are more than one story high, and none three. The floors are called marble, but it is more like limestone, and rubs up constantly, so if the floors are not damp they are dusty. The arrangements for cooking are not like those of Athens, and are very poor, the kitchens being little

better than pig-pens, and the dining-rooms in a wretched condition.

The school as to numbers is yet small. There are twelve regular pupils, although eighteen are enrolled. Two of the pupils are boarders and are both interesting girls about twelve and fourteen. \* \* The prospects are bright, but we must be content to build slowly. Some young ladies will come only for English, and I can reach them better through good books than in any other way. If some kind friends would send us the stories of Rev. Richard Newton, D. D., nothing could be more suitable.

#### SCHOOL COMFORTS.

I need desks above all things, and would like them before our examination if possible. Those with seats for two are preferable here, as the single desks would not rest so firmly on our stone floors.

I would like some cheap shades that would prevent the rays of the sun from entering in summer, but our thirty windows are too wide for any in this market, the width being 49 inches.

English readers,  $\frac{1}{2}$  dozen or dozen of each kind. Arithmetics of an attractive kind.

A good set of maps including one of Greece. Two or three boxes of school crayons for black-boards. Cheap mouldings for pictures. Some stamped embroidery, patterns on fine cloth would save us an immense amount of work. Perforated cardboard is also very useful, and a variety of silk and wool to use with it.

Some bottles of South American ague cure I am sure would be of great use here. A work on homeopathy and a case of medicines.

We need an organ badly, and a friend has already sent me \$10 towards one.

A second-hand copy of Bryant's translation of the Iliad and Odyssey, Plutarch's Lives, and Irving's life of Mahomet would be very acceptable.

# Home Department.

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## Anniversary Week.

Our Society having been invited to take part in the services during the Anniversary Week, the meeting was held at the Broadway Tabernacle, Monday, May 5th, at 3.30 P. M., our own missionaries, Misses Brittan, Ward, and Guthrie being the speakers. The occasion was greatly deepened in interest, by having beside us, on the platform, the portrait of our sainted President, Mrs. Doremus, and we would fain believe that she was present with us in spirit, and rejoicing in the evidence shown by that crowded, attentive audience, that the interest in her beloved Union Society was unabated.

After singing the hymn, "Blest be the tie that binds," and the reading of Scripture by the President, Mrs. J. Wright, of the Union Prayer Meeting, led in fervent supplication for the Divine blessing on the efforts of this Society and the many kindred associations emanating from it, and that the hearts of all might be awakened to the spiritual condition of their heathen sisters and quickened to greater zeal and effort in their behalf.

Miss Guthrie, from Yokohama, out of the fulness of her heart, spoke of the gentle character of the pupils under her care, their aptitude and quickness of intelligence, their susceptibility to religious impressions, and the warmth of their affection, as giving to her mission life so much of joy and gladness.

Miss Guthrie said that the Japanese have no idea of harmony still they are very fond of music, and the hymns of Moody and Sankey, translated into Japanese, are in as constant use there as here. About two years ago, going down one of their narrow streets, she was struck by hearing a little boy singing



"Jesus loves me;" soon another little boy and then a little girl took it up. Entering a store to purchase some thread and needles, the man asked, "Tell me why Jesus loves me?" Entering another shop, a woman asked the same question, and again at the third shop the same enquiry. She thought, could a companion picture to this be found in any of the streets of New York? Again, going to a mountain village, a little boy who held her rope bridle, began the same refrain, "Jesus loves me."

Miss Ward, from Allahabad, followed with one of her bright, enthusiastic descriptions of her much-loved work, urging upon all the duty of consecrating their lives to the service of Jesus in mission work at home or in the foreign field. She alluded to the besetting sin of the heathen as that of lying.

Miss Brittan, from Calcutta, having so often told the story of her life-work in India, said she would to-day plead the duty of Christians to Foreign Missions. This she did, by grouping finely the texts in the New Testament enforcing the great commands of the Saviour.

Rev. J. H. Ballagh, a warm friend of this Society, also said a few words in commendation of its operations, emphasizing the agency of Christian union work in levelling prejudice, superstition, idolatry, and error, referred to the work it had already accomplished in his own field of labor in Japan, and closed with urging all to greater zeal and devotion in this work until we herald the day when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ.

J. A.

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## A new recruit.

Very many of our friends will remember the bright animated face of Miss K rkby, of Brooklyn, whose farewell meeting was held last October at the same time with that of Miss Lathrop. She expected to sail at once for China, but illness in her family prevented her doing so at that time, We are happy to say that she sailed from San Francisco May 1st, under the care of Miss

Porter who has long been a missionary in Peking. We would ask that the love and sympathy of all our friends may follow this young servant, and that earnest prayer may give her additional consecration.

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## Missionary Leaflets.

We are almost daily requested to furnish some brief account of the work of the Woman's Union Missionary Society, or a Leaflet which will be an appeal to interest some new friend in it, or rekindle the waning love of some former worker. We give below the titles of the Leaflets published by us, with the special bearing of each.

*"A brief sketch of the Origin and Progress of the Woman's Union Missionary Society of America for Heathen Lands."*—This was prepared after the first decade of its existence, but gives the prominent and important facts of its organization, and now after the lapse of nearly another decade, becomes a matter of history.

*"Woman's Mission to Woman."*—This sets forth the object which led to the establishment of the "Woman's Union Missionary Society," and the features of its work.

*"What a Pair of Slippers did for India."*—Is a true story, showing how an entrance was obtained into the zenanas, for generations closed to all foreigners.

*"Desolate Widows."*—Is a sad picture of the lot of a woman in India, particularly the true story of a young woman whose husband dies.

*"The Five Reasons."*—Which show the claims of the Union Society, on the Christian public for a continuance of their support, that the work so successfully inaugurated may be vigorously continued.

*"A Hallowed Spot."*—A sweet reminiscence of Harriet Newell's resting place in the sea-girt isle of the Mauritius.

*"What is a Zenana."*—Containing the description of the women's apartments in India, where so much of the instruction of our missionaries is given, and so attaching to us the name of the Zenana Society.

*"The Prairie Gleaners."*—This is a record of what was accomplished by a band of young girls, under the leadership of a consecrated woman, who, seeking to do what she could, can now look back upon results which she would have never dared anticipate. We would have every Christian teacher read this and take courage.

"*What is in thine Hand.*"—Is an earnest appeal to each and all, to use what God has given, whatever it may be, however small a talent, for His service.

"*Our Debt and Duty to Foreign Missions,*" by Miss Thalheimer.—Is an able proof of what we owe to the Gospel, and our obligations to send it to the nations of the earth, giving facts which show conclusively that Christianity pays back into the coffers of those who send it forth, ten fold all it has cost.

"*Daughters of Japan Series.*"—Nos. I and II are charming sketches of two young Japanese girls from the higher classes of society, pupils at the American Mission Home at Yokohama.

No. III is specially attractive for little girls giving bright, amusing descriptions of feast days in Japan. Price, single copy, 5 cents ; the series of three for 12 cents.

### MRS. SARAH JOSEPHA HALE.

#### RESOLUTIONS OF THE PHILADELPHIA BRANCH.

The following resolutions were unanimously adopted at the regular meeting of the Philadelphia Branch of THE WOMAN'S UNION MISSIONARY SOCIETY FOR HEATHEN LANDS, May 20, 1879:

*Whereas*, Our Heavenly Father has taken to the better life and larger service, Mrs. Sarah Josepha Hale, first President of the Philadelphia Branch of the Woman's Union Missionary Society, and at the time of her death, Senior Vice President, therefore

*Resolved*, That while we mourn her loss, we are grateful that when the Society needed, at its origin, wisdom in counsel, unyielding perseverance and faith that was the substance of things hoped for, that as founder and President, in addition to these qualities she scattered broadcast by her pen, facts and appeals that became germs of interest in missionary work that are still bearing fruit for the healing of the nations.

*Resolved*, That as a Society, we hold in loving remembrance her earnest Christian character—the charity that so eminently fitted her for the Union work, and the active sympathy that bound her so closely to the missionaries, and to the women and children whom they went to guide into the way of life.

*Resolved*, That we admire and would emulate the noble industry that made her work of more than seventy-five years a moulding element in the character of the women of our country—that while guarding with jealous care women's real rights and highest culture, she so mingled in her daily life and her writings the spirit of progress with wise conservatism, that she never compromised true womanly nature.

*Resolved*, That as the first woman who labored to rouse the Church, to send the educated woman physician to bear the double cup of blessings to heathen women, her name belongs among the benefactors of her sex (With gratitude is appended to this resolution the fact that Miss Clara Swain, the first woman who carried to the missionary field a diploma from a medical college, was *called* into this work by Mrs. Hale, though she was afterwards transferred to the Methodist Board).

*Resolved*, That while we tender our heartfelt sympathy to her bereaved family, we congratulate them upon the noble life record embraced in the ninety-one years—a record that places her as woman and author, as editor and compiler among the representative women of the age.

*Resolved*, That a copy of these resolutions be sent to her family, and be published in the MISSIONARY LINK.

## In Memoriam.

MRS. SARAH JOSEPHA HALE, Aged 91.

"The Pilgrim they laid in a large upper chamber facing the sun rising."

"The name of the chamber was Peace."

The "Peace of God, which passeth *all* understanding," left its impress on the still, restful lineaments of the dear Saint that has been called to "come up higher."

Others will, I know, bear testimony to her labor of love for us as a Society. Mine be the privilege to add one leaflet to the tribute.

Mrs. Hale had taken a deep interest in my wish to become a Foreign Missionary. Her gentle loving counsel, the wisdom of ripe, Christian, intense, longing, prayerful love for the *women* "who sit in darkness," made a lasting impression on my mind and heart. Eight years ago in this same room where I have taken the last earthly look, kneeling beside her, her hands upon my head, she dedicated me to my work.

No solemn rite of ordained priest could have "set me apart" so sweetly as this simple service of the dear Mother in Israel.

She "being dead yet speaketh" in earnest lessons of womanly love and duty.

Not *now* can we know the many who have been strengthened and lifted up by her gentle hands and deeds of sympathy.

It is all known to "Him who gave and who hath taken away." In loving respect,

L. M. GUTHRIE.



# Mission-Band Department.

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## Firm in Faith.

EVERY day the dear little children in our Allahabad school are taught the Bible, and many of them know as much about it as children of their own ages at home. Some of them can repeat nearly the whole of the first chapter of St. John, besides very many other passages of Scripture. They are very fond of learning the "Old, Old Story," and other good little books written in verse. We try to fill their minds while young with truth, and trust they will grow up to believe in Christ and trust Him for salvation instead of looking to idols of wood and stone which can do them no good.

One little girl in Calcutta who had been taught in one of our schools, was told by her mother to worship an idol, when to her mother's surprise and horror, she lifted her foot and pushed it over, saying she would never worship a stone. Her mother removed her from school, but soon returned her again. A child in our school here came weeping one morning to her teacher, telling her she read in her Bible that Christ wished his followers to be baptized and she could not be, because her father and mother would not permit it. For many months this young girl lived a Christian life in the face of much opposition and many trials, because she is so young she cannot do anything of so great importance without the consent of her parents. We could only help her by telling



her that God knew her heart and her desire to do all He would have his children do, and what she could *not* do he would not expect of her. She would talk to her parents although they made threats of doing terrible things to her if she persisted in saying she was a Christian. Her elder brother destroyed her Bible, but the mother was so won by the child's entreaties for another, that before they left Allahabad, nearly a year ago, she gave her money to buy another. We occasionally hear from her now and she always says the love of Christ in her heart is her great joy and comfort. We often hear in the zenanas we visit, of the Bible verses and the other religious teaching the children take home with them. You who are surrounded by Christian influences from your earliest years cannot understand what it is to be without them, nor do you always appreciate how great is your indebtedness to Christ for allowing you to live in a land where it is an honor and not a disgrace to be a Christian. I never felt thankful as I ought to feel for birth and education in a Christian land, until I came here and saw how degraded women and girls were where idolatry reigns.

M. C. LATHROP.

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## Work for the Bands.

I would like to send a little circular to all the Mission Bands that are interested in India. Most of the Bands, I fancy, are largely composed of young people, whose hearts will be greatly warmed by actively employing their fingers on what will give pleasure to some poor heathen girl. At our Convention we decided that we had no funds to expend on prizes or Christmas presents, so Christmas came and passed, and the expectations of more than 1,000 hearts were disappointed. Some of the

ladies begged a few dolls from their friends, but there were so few that it was only an aggravation. Now I propose that the young people at home take this business in hand and see that our next Christmas shall be a more happy one than the last. Dolls are the constant delight of the girls here, and I believe, with little effort, you could furnish dressed dolls enough for all our pupils: it would be *such* a pleasure to them and us. The poor children get little in their own homes to stimulate them, and human nature all over the world needs a little cheering on.

Will you not, young friends, send us out boxes of dolls that shall get here in time for Christmas, 1879? I fancy that if the task is decided upon, it will be found not to be a great task for any; and will not the heathen girl learn to love the Christian girl who tries to give her pleasure, and through her get nearer to the Saviour of all?

With Christian love,

LOUISE HOOK.

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## Worth its Weight.

I feel very proud of one of my Hindu women, who when I first visited her knew nothing. Now she reads *Peep of Day* and a difficult history of India. I shall give you a true story, as she read it in her last lesson: "Mahmud, of Ghazni, started 1024 A. D. from Candahar with a large army, which at first frightened the India princes very much. Several towns were taken by his troops, but when he came to Somnath he found it defended by the Rajputs with so much courage that the Mohammedans began to tire of the contest, and were anxious to give it up. At last they took the city. In it they found a temple, its walls adorned with many precious stones, and a large idol for the people to wor-

ship. The Mohammedans are very much opposed to idols, and were in the habit of breaking images wherever they found them, but the Rajputs implored Mahmud to spare this one, and promised if he would only grant their request, they would pay him a large sum of money. At first he was disposed to spare the idol, and receive the money. Then he thought that would not be right, and he broke the image with a huge club he had in his hand, and there fell on the ground quantities of diamonds and emeralds and rubies and precious stones of all kinds, which were far more valuable than the money the cunning priests had offered him."

M. SMITH.

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#### MISSION BOXES.

WE gratefully acknowledge with thanks a parcel from Mission Band Willing Workers, per Mrs. J. J. Dingee, Philadelphia, for Orphanage, Calcutta.

Also parcel from ladies, Elizabeth, N. J., by Mrs. Dr. Clark, for Orphanage, Calcutta.

Also Patch-work from Miss Clara Hunt, Chicago, for India and Japan.

Also from Mission Band Helping Hands, Washington Heights, by Mrs. W. Foster: 10 shirts, 12 sacks, 7 wrappers, 12 dolls, for India and Japan.

Also a box and bundle containing dolls and clothing, for children, from the Zenana Band of the 2d Reform Episcopal Church of Philadelphia, by Miss Kate S. Nicholson for Calcutta Orphanage.

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#### NEW LIFE MEMBERS.

Miss Emma Everest, by "Prairie Gleaners," Mission Band, Galesburg, Ill.

Mrs. M. A. Harmer, by "Mizpah," Mission Band, New York.

Miss Annie Fox, Cincinnati, Ohio.

Shin Sudzuki, Japan, by "Strong Memorial Band," Flatbush.

Dr. Thaddeus L. Leavitt.

Mr. George E. Hill.

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#### NEW MISSION BANDS

"THE NOON-TIDE TOILERS," of the Reform Episcopal Church of the Incarnation, Brooklyn. Miss Dora B. Robinson, Pres.; Miss E. Fannie Edwards, Sec.; Miss Brimmer, Treas.

"MIZPAH BAND," New York. Mrs. C. G. Harmer, Pres.; Miss Minnie D. Mairs, Vice Pres.; Miss Amy Hope, Sec.; Miss S. B. Harmer, Treas.

"EARNEST GLEANERS," Franklinville, N. J. Ella J. Wilson, Pres.; Lucius Shepard, 1st Vice-Pres.; Harry Atkinson, 2d Vice-Pres.; Virginia Gray, Cor. Sec.; Irving Clouse, Rec. Sec.; Irene Campbell, Treas.

"Harriet Brittan" Band, of Chestnut St. Seminary, Philadelphia.

RECEIPTS of the Woman's Union Missionary Society, from  
March 24th, to May 24th, 1879.

## NEW HAMPSHIRE.

Wakefield, Band "Willing Hearts,"  
per Miss Harriette Dow, . \$ 20 00

## MASSACHUSETTS.

Boston, Boston Branch, Mrs. H.  
Johnson, Treas. (See items be-  
low.) 1,145 80  
Newburyport, Mrs. S. N. Brown,  
Donation and "Link," . 1 60  
Newton, Mrs. G. S. Harwood, sub.  
and "Link," . 1 60  
\$1,149 00

## CONNECTICUT.

Great Britain, Mrs. Louisa Nichols, 10 00  
New Haven, Miss Abby Lyman,  
coll., from Mrs. T. D. Wheeler,  
10; Miss E. Davenport, 5; Mrs.  
Treadwell Ketchum, 5.60; Mrs.  
Charles Robinson, 20; Miss Lou-  
isa Apthorp, 10; Mrs. J. M. Hop-  
pin, 4; Miss Hannah Starr, 5.60;  
Mrs. E. S. Baldwin, 1; Miss M.  
E. Baldwin, 1; Mrs. W. Hotch-  
kiss, 2; Mrs. F. Ives, 2; Miss T.  
M. Wheeler, 5; Miss A. Lyman,  
20; Mrs. D. C. Eaton, 2; Mrs.  
N. Hall, 5; Miss J. E. Lyman,  
1; Miss J. M. Lyman, 1. 100 20  
Southport, Mrs. E. B. Munroe, for  
Japan Home, 30; "Links," 3, . 33 00  
\$143 20

## NEW YORK.

Albany, Albany Branch, Mrs. F.  
Townsend, Treas. (See items  
below.) 145 64  
Bridgehampton, L. I., "D. M. Mil-  
ler Memorial," per Mrs. Miller,  
for "Belle Miller," Calcutta, . 30 00  
Brooklyn, Miss M. Messenger's col-  
lections: Mrs. Robeling, 10; Mrs.  
H. Messenger, 10; Mrs. Thomas  
Messenger, 5; Miss Messenger,  
5; Miss E. M. Messenger, 5;  
Mrs. Peet, 5; Miss Peet, 5; Mrs.  
Corlies, 5; Mrs. A. A. Low, 5;  
Mrs. Keeney, 5; Mrs. H. T. Cox,  
5; Mrs. A. A. Brown, 5; Miss  
Ladd, 5; Mrs. H. Morgan, 3;  
Mrs. Wallace, 2; Mrs. H. Web-  
ster, 2; Mrs. W. Cornell, 2; Mrs.  
S. B. Duryea, 2.50; Miss Caruth,  
2; Miss Cruger, 2; Miss E. M.  
Ives, 2; Mr. A. D. Matthews, 2;  
Cash, 1; Mrs. Tatum, 1; Cash,  
1; Cash, 50c.; Miss Richardson,  
2; Total, 100; "Links," 2.40. 102 40  
Woman's Mission Circle, Sixth  
Ave. Baptist Ch., per Mrs. A. S.  
Patton, . 6 00  
Miss E. B. Bergen, coll., from

North Dutch Church, N. Y.,  
Mrs. Ireland, 1; Mrs. Otterson,  
1; Miss Ostrander, 1; Miss Or-  
tley, "Link," 60c. 3 60  
Mrs. W. H. Harris, being a part of  
her collection in Clinton Ave.  
Ch., for 1879: from Mrs. W. H.  
Harris, 10; Mrs. S. E. Warner,  
5; Mrs. J. W. Elwell, 5; Mrs.  
Mary E. Whiton, 5; Mrs. H. R.  
Jones, 3; Mrs. Wm. Moses, 2;  
Mrs. E. H. Marsh, 2. 32 00  
Woman's U. Miss. Soc. of Clinton  
Ave. Cong. Ch., Miss Mary  
Roberts, Treas., toward support  
of Miss Caddy, 500 00  
"Pioneer" Band, Miss Jessie S.  
Mitchell, Treas., per Mrs. S. E.  
Warner, . 20 00  
"Scudder Mem'l" Band, Miss An-  
nie K. Mirriceles, Treas., of  
which for "Kino," 60, 160 00  
Special gift from "Young Ladies'  
Soc." of Cent. Cong. Ch., by  
Miss A. K. Mirriceles, . 25 00  
Mrs. S. M. G. Merrill, an. sub. . 50 00  
Clifton, S. I., Mrs. C. J. Bridgman,  
an. sub. 20 00  
Fordham, Mrs. Wm. E. Mathews,  
an. sub. . 5 00  
Le Roy, an "Easter Offering," . 10 20  
New York, Mrs. Turnbull and Miss  
Westerlo, an. sub. . 10 00  
S. School of 1st Ref. Epis. Ch.,  
per Miss Dora B. Robinson, . 21 24  
Mrs. James Stokes, per Mrs. H.  
Johnson, . 10 00  
Miss J. Van Vorst, . 200 00  
A Friend, . 2 00  
Stewart Brown, Esq., . 50 00  
Mrs. James Brown, by Mrs. J. Le  
Roy, . 10 00  
"Band of Hope," by Mrs. W. S.  
Mikels: collected by Mrs. S. P.  
White, 5; Mrs. C. A. Tooker,  
6.50; Mrs. E. Decker, 2.50; Mrs.  
S. Dunn, 3.50, 17 50  
Two friends, per Miss Brittan, . 2 00  
Miss J. Abeel, coll., from Mrs. J.  
D., 3; Miss M. H. Drake, 25;  
"Link," 50c. 28 50  
Mrs. C. A. Colby, . 3 00  
A lady at meeting, Anniversary  
week, per Mrs. Henry Johnson, 25 00  
"Olivet Helping Hand," per Mrs.  
M. K. Jessup, . 5 00  
"Mizpah Band," Miss S. B. Har-  
mer, Treas., for Miss Ward's  
work, and to constitute Mrs. M.  
A. HARMER, Life Member, . 61 72  
Mrs. S. P. Maghee, . 10 00  
Mrs. Helen E. Brown, sub., per  
Mrs. Wyckoff, . 5 00  
A Friend, to constitute Mrs. E. A.  
REED, N. Y., Mrs. R. I. BROWN,  
N. Y., and Miss SARAH J. COBB,

Freehold, N. J., Life Members,	300 00
Mrs. Wm. E. Churchill,	5 00
Mrs. L. C. Clark, by Mrs. Churchill,	5 00
Reformed Epis. Church, Mrs. Edward Rawson, Treas., in addition to \$300 acknowledged in "Link" for May, and omitted then by error,	14 00
Owego, Mrs. F. H. Pumpelly, per Mrs. S. A. Parker,	5 00
Rhinebeck, Mrs. Sarah S. Platt, by Mrs. A. P. Peeke,	50
Syracuse, Infant S. S. Class of the 4th Pres. Ch., 8; Dr. Nash, 2; Mrs. Henry Starin, 2; Mrs. Townsend's S. S. Class of Ref. Ch., 12; Mr. and Mrs. H. Lansing, "Clifton Springs Band," through Mrs. Van Santvoord, 5; Mrs. Lewis Rathbone, of Albany, "Clifton Springs Band," 5; Miss Dunbar, 3; all for children in Japan, by Mrs. R. Townsend,	37 00
Mrs. A. A. Hudson, coll., for sup. of "Yoni Hara," 60; "Links," and postage, 10.50,	71 50
Washington Heights, "Helping Hands," Mrs. W. Foster, Treas., for sup. of "Fusa Hirayama," Japan,	60 00
	<u>\$2,068 80</u>

#### NEW JERSEY.

Elizabeth, St. John's South St. Mission, by Miss Brittan,	3 00
Highlands, Mr. and Mrs. Proudht, towards support of "Tori" and "Yasu," Japan,	25 00
Morristown, "H. G. Brittan" Band, Mrs. E. F. Randolph, coll, from Mrs. J. Sutphen, 1; Mrs. Morris C. Sutphen, 1; Miss Sophia Scofield, 1; Mrs. John C. Beatty, 1,	4 00
"H. G. Brittan" Band, per Mrs. G. W. Colles, proceeds of lecture with sciopticon, by Miss Brittan,	14 00
Morris Plains Institute, from lecture with sciopticon, by Miss Brittan,	10 00
Newark, Newark Aux., Mrs. E. D. G. Smith, Treas., Mrs. J. C. Crosby, Danbury, Conn., by Mrs. S. Baldwin, 5; "Links," 1.20,	6 20
North Hardiston, North Hardiston Church,	20 00
Orange, Mrs. J. St. John,	5 00
South Orange, "Orange Band," per Mrs. Strang, for "Mary Luqueer," Japan,	50 00
Plainfield, Collection at Ladies' Meeting by Miss Brittan,	18 40
Scotch Plains, Miss E. S. Coles,	10 00
Trenton, Miss Mary H. Fisk, for "Mamie Fisk," Japan,	5 00
	<u>\$170 60</u>

#### PENNSYLVANIA.

Allegheny City, Mrs. L. W. Gazzam, don. and "Link,"	3 00
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Lenni, Mr. Richard Smith, per Miss Brittan,	10 00
Philadelphia, Philadelphia Branch, Mrs. Chas. B. Keen, Treas.:	
Miss Lathrop's salary,	196 00
Miss Jones' salary,	196 00
Miss Hook's salary,	196 00
Miss Guthrie's salary,	100 00
Miss Nelson's salary,	158 00
For "Werdy Ahteeya," under Mrs. S. B. Lansing, Cairo, Egypt,	96 00
For 5 children under Mrs. Lambuth, Shanghai,	200 00
For Miss Higby, Maulmain, Burma,	100 00
For Mrs. Longley, in Maulmain, personally, 50; for school, 50,	100 00
For Chromos in Allahabad,	12 50
Total from Phila. Branch, \$1,354 50	
Sondersburg, Miss S. S. LeFevre,	1 00
	<u>\$1,368 50</u>

#### DELAWARE.

New Castle, New Castle Branch of W. U. M. Soc., Mrs. S. W. Spotswood, coll., from Miss Booth, 5; Mrs. Gray, 5; Mrs. H. M. Kennedy, 5; Mrs. M. C. Smith, 7; Miss Scofield, 5; Mrs. Spotswood, 5; Mrs. Van Vranken, 1; Miss Niven, 3; Mrs. Taggart, 1; Mrs. Carpenter, 1; Mrs. Ferris, 1; Mrs. Turner, 1; Mrs. S. Truss, 1; Mrs. A. J. Black, 1; Mrs. Tetlow, 1; Mrs. R. Cooper, 1; Mrs. Owens, 1; Mrs. E. Janvier, 2; Mrs. G. Gray, 1; Mrs. I. G. Black, 1; Mrs. D. Boulden, 1; Mrs. Gemmill, 2; Miss Spotswood, 1; Miss Kinkead, 50c.; Mrs. Carter, 50c.; "Links," 5.45,	65 45
Wilmington, result of "Easter Offering," 95; part proceeds of Miss Brittan's lecture, 5; by Rev. D. D. Smith,	100 00
	<u>\$165 45</u>

#### MARYLAND.

Baltimore, Mrs. G. C. Taylor, per Mrs. J. LeRoy, for organ in Cyprus,	\$5 00
DISTRICT OF COLUMBIA.	
Washington, Trinity Prot. Epis. Ch., 20; Mrs. Fitzhugh Coyle, an. sub., 10; "Links," 5; per Mrs. Fitzhugh Coyle,	\$35 00

#### OHIO.

Cincinnati, Cincinnati Branch, Mrs. M. M. White, Treas., to constitute Miss ANNIE FOX, Life Member, and support of "Ha-na Takenouchi," Japan,	50 00
Hudson, "Silver Star Band," Miss Susie R. Cutler, Treas., for "Nellie Star," Calcutta,	30 00
Epis. portion of W. U. M. Soc., Mrs. S. H. Seymour, Treas.	4 50



Springfield, Band of Missions, M. P. Church, Mr. T. J. Finch, Treas., for support of "E. K. Searing," Japan, . . . .	40 00
	<u>\$124 50</u>

## ILLINOIS.

Galesburg, Miss. Band "Prairie Gleaners," towards salary of Miss E. Roderick, Allahabad, and to constitute Miss E. EVER- EST, Life Member, . . . .	50 00
Rockford, Mrs. A. L. Potter, "Link" and donation, . . . .	3 00
	<u>\$53 00</u>

## MICHIGAN.

Jonesville, Mrs E. O. Grosvenor, don. and "Link," . . . .	\$10 50
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## COLORADO.

Colorado Springs, Miss Louise K. Noyes, collected by Band, . .	\$8 00
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## CALIFORNIA.

Columbia, Sunset Mission Band, per Mrs. A. M. Dealey, from Mrs. Sevening and Miss J. Sevening, 2; Mrs. Tobey, 2; Mrs. Ward and baby Louisa, 2; Mrs. L. Duchow, Mrs. L. Pitts, Mrs. M. Wing, Mrs. Mandeville, in mem.	
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of her daughter Gertrude, Mrs. S. Manchester, Mrs. Silva, Miss Kate Schoettgen, Miss Grace Dealey, Masters S. E. Dealey and Fritze Sevening, each 1; Misses Jessie and Lizzie Stewart, 1; Misses Anna, May, and Fan- nie Mansfield, 1; Mrs. Barry and Miss L. Barry, 1; Mrs. Koh- ler and Mary, 1; Hymnals, 15c.; postage, 75c. . . . .	20 90
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SUBSCRIPTIONS FOR "MISSIONARY LINK,"  
AND SALES OF PUBLICATIONS.

Mrs. W. A. Halliday, 2.20; Mrs. Riley, 2.21; Mrs. M. E. Post, 5; Mrs. Dorrance, 3.60; Mrs. A. P. Peeke, 3.50; smaller subscrip- tions, 43.93. . . . .	60 44
Sales of "Kardoo," 4.05; sales of "Daughters of Japan" series, 4.37; sale of Photograph, 50; sales of "Hymnal," 2.21; sale of Mite boxes, 75. . . . .	11 88
Dividend upon Harlem R. R. stocks, .	1 50
	<u>\$73 82</u>

Total from March 24th to May 24th, 1879, . . . . .	\$5,416 27
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MRS. J. E. JOHNSON,

Treasurer.

RECEIPTS OF *Boston Branch.*

Trinity Church, for the support of Miss Marston:	
Mrs. N. Thayer, . . . .	\$50 00
Mrs. R. C. Winthrop, . . . .	50 00
Mrs. R. Brimmer, . . . .	25 00
Mrs. J. M. Sears, . . . .	25 00
Miss E. C. Gray, . . . .	25 00
Mrs. R. M. Cushing, . . . .	20 00
Mrs. C. W. Dexter, . . . .	20 00
Mrs. R. T. Paine, Jr. . . . .	20 00
Miss Lowell, . . . .	20 00
Misses Morrills, . . . .	20 00
Mrs. G. H. Shaw, . . . .	20 00
Mrs. G. N. Black, . . . .	20 00
Mrs. Samuel Hunt, . . . .	20 00
Mrs. Herbert Mason, . . . .	16 00
Mrs. Henry Bryant, . . . .	10 00
Mrs. Richard Sullivan, . . . .	10 00
Mrs. W. G. Brooks, . . . .	10 00
Miss Phillips, . . . .	10 00
Mrs. G. J. Fiske, . . . .	10 00
Mrs. S. D. Warren, . . . .	10 00
Mrs. Charles Codman, . . . .	10 00
Mrs. F. G. Dexter, . . . .	10 00
Miss S. H. Hooker, . . . .	10 00
Mrs. J. G. Cushing, . . . .	10 00

Mrs. J. A. Burnham, . . . .	10 00
Miss Thayer, . . . .	10 00
Mrs. Burr Porter, . . . .	10 00
Mrs. Charles J. Whitmore, . . . .	10 00
Mrs. J. C. Fiske, . . . .	10 00
Miss Dodd, . . . .	9 50
Mrs. William Amory, Jr. . . . .	5 00
Mrs. A. H. Batchelder, . . . .	5 00
Miss Burnham, . . . .	5 00
Mrs. Cochrane, . . . .	5 00
Miss Torrey, . . . .	5 00
Mrs. J. N. Fiske, . . . .	5 00
Mrs. S. Eliot, . . . .	5 00
Mrs. J. S. C. Green, . . . .	5 00
Mrs. D. H. Hayden, . . . .	5 00
Mrs. C. W. Galloupe, . . . .	5 00
Mrs. Dewitt, . . . .	5 00
Mrs. Davenport, . . . .	5 00
Miss Wood, . . . .	5 00
Mrs. J. H. Dane, . . . .	5 00
Misses Philips, . . . .	5 00
Mr. E. D. Peters, . . . .	5 00
Miss Cunningham, . . . .	5 00
Miss Dehin, . . . .	5 00
Mrs. J. Lawrence, . . . .	5 00
Mrs. G. Hammond, . . . .	5 00



Miss E. S. Fiske, . . . . .	5 00
Mrs. Sturdivant, . . . . .	5 00
Mrs. Hales Suter, . . . . .	5 00
Mrs. Bingham, . . . . .	5 00
Mrs. G. B. Dubois, . . . . .	5 00
Mrs. Kimball, . . . . .	5 00
Mrs. Nash, . . . . .	5 00
Mrs. Crehore, . . . . .	5 00
Miss Reynolds, . . . . .	3 00
Mrs. Talbot, . . . . .	2 00
Mrs. Wilson, . . . . .	1 00
Miss Shute, . . . . .	1 00
Mrs. Scudder, . . . . .	2 00
Mrs. Gibbs, . . . . .	2 00
Mrs. Lovett, . . . . .	2 00
Miss Scudder, . . . . .	2 00
Mrs. Slafter, . . . . .	2 00
Mrs. Parker, . . . . .	2 00
Miss Farnsworth, . . . . .	1 00
Mrs. Heard, . . . . .	2 00
A Friend, . . . . .	1 00
Miss Palmer, . . . . .	3 00
Miss Light, . . . . .	1 00
A Friend, . . . . .	4 00
A Friend, . . . . .	2 00
Mrs. Lovett, . . . . .	1 00
Mrs. Hudson, . . . . .	1 00
Mrs. Clapp, . . . . .	1 00

Mrs. Wilcox, . . . . .	2 00
Miss M. Mann, . . . . .	50
Miss Kittie Porter, . . . . .	1 00
Mrs. C. H. Parker, . . . . .	1 00
Miss Gardiner, . . . . .	1 00
Mrs. C. H. Parker, for "Link," . . . . .	50
A Friend, for Allahabad, . . . . .	8 00
Total, for Miss Marston's salary, \$600, and for work in Allahabad, \$100, and "Link," 50.	
Through Mrs. L. J. Knowles, Miss A. L. Turner, towards support of Bible Reader, 5; Ivory paintings, 1.25; Mrs. Brown, for "Link," 60; additional, 15c. . . . .	7 00
From Mrs. Wm. Appleton, for support of a missionary at Allahabad, . . . . .	400 00
Mrs. H. D. Osgood, for "Link," . . . . .	1 50
Mrs. Benjamin Vaughn, . . . . .	10 00
Mrs. J. D. Richardson, collection, 22; "Link," 4.80, . . . . .	26 80
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	\$1,145 80

MRS. HENRY JOHNSON,  
Treasurer.

### RECEIPTS of Albany Branch.

Miss Ada Viele, for "Link" for 1879, . . . . .	60
Mrs. Meneceley, as annual sub. . . . .	5 00
Mrs. J. Townsend Lansing, for "Link" for 1879, (to be sent to Mrs. C. B. Lansing, 146 State St., Albany) . . . . .	60
The "Temple Grove Band," Saratoga, N. Y., for the support of "Chiyo Endo" at Yokohama, through Miss Helen W. North, Sec. . . . .	18 36
"In remembrance of Susan Gansevoort, by her husband Peter Gansevoort," continued, . . . . .	25 00
As annual sub. from Mrs. Legrand Bancroft, . . . . .	3 00
As an annual sub. from Mrs. L. Stickney, . . . . .	3 00
As an annual sub. from Mrs. S. R. Gray, . . . . .	1 00
From the "Melville Memorial" Band, of Gansevoort, N. Y., through Miss F. P. Melville, . . . . .	10 00

From proceeds of a "Children's Fair," through Miss Lillie Clark, . . . . .	73 18
From Minnie Hans and Carrie Lovie, through Mrs. J. Townsend Lansing, . . . . .	1 65
For "Link" for 1879, from Mrs. Wm. C. Durant, Milwaukee, Wis. . . . .	60
For "Link" for 1879, from Mrs. Amos C. Van Gaasbeck, 4 Hall Place, Albany, . . . . .	60
For "Link" for 1879, from Mrs. H. F. Wolverton, 89 Columbia St., Albany, . . . . .	60
From Mrs. S. V. Talcott, as her annual subs. for 1878 and 1879, . . . . .	2 00
From an unknown source, . . . . .	45
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	\$145 64

MRS. FREDERICK TOWNSEND,  
Treasurer.

### RECEIPTS of the Philadelphia Branch, from March 28th to May 25th, 1879.

Through Mrs. Jos. L. Richards: Miss E. A. Richards, 20; Mrs. Britton Corlies, 10; Mrs. H. C. Ford, 10; Mr. Isaac Ford, 1; Master Harry Ford, 1; Master Frank Ford, 1; Mrs. H. Y. Evans, 10; Master H. Y. Evans, 1; Mrs. T. G. McCandlish, 1; do. "Link," 60c.; Miss C. Campbell, . . . . .	
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1; Mrs. G. W. Anderson, 3; do. "Link," 50c.; Miss Margaret Cassidy, 1; Mrs. J. R. Whitney, 5; do. "Link," 50c.; Miss Louisa Birch, 1; do. "Link," 50c.; Mrs. Wm. A. Kennedy, 1; Mrs. Sam'l Simes, 5; Mrs. P. C. Hollis, 5; Master S. S. Richards, 1; Mrs. Jos. L. Richards, 5; do., "Link," . . . . .	
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50c.	85 60	C. H. Cummings, 1.50; Mrs. H. K. Cummings, 1; Mrs. Benj. Homer, 1.50; Miss F. Howell, 1.50; Mrs. Douglass, 2; Mrs. Ed. Jeffries, 1; Mrs. H. G. Jones, 2; Mrs. Geo. Nugent, 3.	17 00
Through Mrs. C. C. Hughes: From M. W.	20 00	Total from Germ. Aux. . \$177 63	
Through Mrs. Nicholson: 2d Ref. Epis. Church, Mrs. Sam'l Simes, 5; Mrs. R. G. Howell, Camden, 1; don. from Infant S. School, by Miss H. S. Benson, 10; Mrs. Charles Emery, 5; Mrs. A. M. Morrison, 10; Miss H. S. Benson, 100.	131 00	"Seraph Band," Miss Seraph Deal, Treas.: Mrs. R. Adair, 1; Mrs. G. Taylor, 1; Mrs. Heilman, 1; Mrs. N. O. Bennett, 1; Mrs. C. Deal, 6; Mrs. J. Bellows, 1; Miss C. Lindsey, 1; Miss E. J. R. Deal, 1; Miss S. M. Deal, 1; Miss S. J. Deal, 1.	20 00
Through Mrs. R. C. Matlack: Church of the Saviour, (addit'l) 1; Miss Boardman, "Link," 60c.; Mrs. Rowley, do. 50c.	2 10	"John A. Howell Memorial" Band, Mrs. Z. L. Howell, Treas.: Mrs. John A. Howell, 1; Mrs. B. F. Harper, 1; Miss Rita Harper, 25c; Miss Lizzie Howell, 1; Miss Emma Howell, 1; Mr. George Howell, 1; Mr. Frank Howell, 1; Mr. Zophar C. Howell, 1; Mrs. F. C. Howell, 1; Mrs. E. B. Whiteman, 1; Mr. Zophar L. Howell, 1; Mrs. Zophar L. Howell, 1; Mr. William Howell, Sr., 1; Mrs. William Howell, Sr., 1; Mrs. Ross Hanson, 1; Mrs. George McCreary, 1; Miss Belle Howell, 1; Mr. William Howell, Jr., 1; Mrs. William Howell, Jr., 1; Mrs. Wm. Campbell, 1; Mrs. Wm. House, 1; Mrs. R. G. Sharpe, 1; Mr. J. W. Patterson, 1; Mrs. J. W. Patterson, 1; Mrs. B. M. Elsassar, 1.	24 25
Through Miss Pettit: Miss Pettit, 1; Mrs. J. M. Wilson, 1; Alice May Wilson, 1; Mary Wilson, 1; "Links" and postage, 1.25.	5 25	Bands of the 10th Pres. Church, Phila.:	
Through Miss M. A. Longstreth: Rebecca White, for Syria, 100; Elizabeth Nicholson, for Bible Reader in Cairo, 10; Helen T. Cope, 5; Mrs. J. M. Hays, 2; do. "Link," 50c.; Annabella E. Winn, "Link," 75c.; Mrs. J. M. Brooke, "Link," 50c.; Miss S. Wheeler, "Link," 50c.; S. Ben- ners, "Link," 50c.; T. Hains, "Link," 50.	120 25	"Henry A. Boardman Band," Miss Mary Burt, Treas., 29; "Links," 2.	31 00
Through Mrs. J. F. Page: Mrs. Washington Butcher.	5 00	Shippen Band, Miss L. W. Du Bois, Treas.	43 17
Through Mrs. I. S. Williams: Miss Troutman, 20; Mrs. I. S. Williams, 5.	30 00	Harriet Holland Band, Miss M. J. Boardman, Treas., to make Mr. GEORGE E. HILL a Life Member,	61 00
Through Miss M. L. Lipman: Mrs. Falconer, 1; Mrs. Hood, 2; Miss Kater, 2; Miss J. Hood, 1; Mrs. G. Oat, 1; Miss L. Williamson, 1; Miss Schaffer, 2; Mrs. J. D. Price, 1; Mrs. Wm. Knight, 1; Miss M. L. Lipman, 1; "Links," 2.40.	15 40	Total from Bands of 10th Pres. Church. . \$135 17	
Through Mrs. A. F. Lex: Miss Henrietta Graeff, 2; Miss Mary F. Kirkpatrick, 2; Mr. R. A. Car- den, 1; Mrs. J. M. Brooks, 5; Mrs. Lemuel Coffin, 5; do. 60c.; Mrs. S. W. Leavitt, to make Dr. THADDEUS L. LEAVITT, Life Member, in memoriam of his sister Mary Eleanor Leavitt, 50.	68 20	Through Miss Dillaye: Harriet Brit- tan Band, of Chestnut St. Semi- nary, for education of Sarah J. Hale, in Calcutta Orphanage, .	30 00
Germantown Auxiliary, through Miss Halloway, Treas.:		Miss Whelen, annual sub. .	1 00
Per Miss Halloway, Mrs. Diehl, 5; Miss Clement, 5.	6 00	Six months' interest from Mary A. Boardman Fund, .	36 50
Per Mrs. V. C. Bush, Mrs. M. B. Whitney, 5; Mrs. Clewell, 5; Memorial Sunday School Fund, Christ Church, 1.38; "A Friend," 5; Mrs. Thomas Firth, 2; Miss Perkins, 1; proceeds of an illus- trated lecture by Miss Brittan, 51.25.	76 63	From the Church of the Holy Trin- ity, Phila., Trustees of the John Bohlen Fund for Missions (for zenana work in India), .	600 00
1st Pres. Church, Germantown, 79; Mrs. Theo. Bayard, 5.	84 00		\$1,525 65
Through Mrs. Geo. Nugent, Mrs. Chas. Le Boutillier, 3.50; Mrs.			

MRS. C. B. KEEN,

Treasurer.



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